

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Office of Publication: 1421 East Main Street, St. Charles, Illinois. Send all Editorial matter or matter for publication to: 214 W. Wesley, Wheaton, Illinois.

An Independent Christian Weekly, Standing for the Verbal Inspiration, of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness, and Formalism.

VOL. XII, NO. 52

FRIDAY, DECEMBER 28, 1945

8 Months, \$1.00; 18 Months, \$2.00

## The Uncondemning Saviour

By Evangelist John R. Rice

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3: 17.

Two enormous facts stand out in the Bible. They are the twin giants of Bible doctrine: the awful, incurable, hopeless depths of human sin; and the infinite, loving mercy of a righteous God. These two facts make necessary and understandable the whole story of the death of Christ and salvation by grace alone.

I am sure we do not preach enough about the awfulness of sin and the wrath of God. We ought to proclaim that "there is no difference: for all have sinned, and come short of the glory of God" (Rom. 3: 22, 23). We ought to say that "there is none that doeth good, no, not one" (Rom. 3: 12), and that "the wages of sin is death" (Rom. 6: 23). And then we can preach understandably the blessed doctrines of the compassionate, forgiving mercy of God. Then we can understand that God so loved the world that He sent His Son not to condemn the world, but to save it!

Here in the best loved chapter in the world is our text. It is placed next to the best known verse in the whole Bible. The Saviour told Nicodemus:

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved"—John 3: 17.

Jesus did not come to condemn. He came to save!

### I. Some Individuals Jesus Did Not Condemn

In His earthly ministry, it is astonishing how little Jesus spoke

in condemnation of individuals. He did, in Matthew, chapter 23, pronounce eight woes upon the scribes and Pharisees as hypocrites. They were deceivers, false teachers, leading multitudes astray. But to the individuals even among the Pharisees, as Nicodemus (John 3: 1), or another Pharisee in whose home Jesus ate (Luke 7: 36-50), Jesus was wonderfully kind. John, chapter 8, told how the Pharisees and scribes brought unto Jesus a woman taken in adultery, in the very act. When they told Jesus, He stooped and wrote upon the ground with His finger as if He had heard them not. The Mosaic Law said that such a woman should be stoned to death. But strange as it seems, Jesus came not to enforce the law, but rather to fulfill it Himself. "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1: 17). The Pharisees continued asking Jesus what they should do, and He said, "He that is without sin among you, let him

(Continued on page four)

I want to remind you of the fact that, especially lately, say in the last fifteen years, the Jews have become the most discussed people in the world.

It will be interesting to know why an evangelist speaks on a subject such as this when there are so many other more pertinent themes from which to choose. The reason is self-evident. Some one has said, "As goes the Jew, so goes the world." You watch the Jew if you want to know what is going to happen to the United States. If you want to know what is going to happen to England; if you want to know what is going to happen to Germany, watch the Jew. The reason I know Germany is through, that there will not be any more great Germany, at least, not as great as it has been, is for the very self-same reason that Spain is no longer a real world power. At one time Spain was the greatest nation on earth. You know that? You Dutch certainly ought to know because the Spaniard dealt your forefathers plenty of misery. Why Netherlands' blood ran in rivers because your fathers refused to become Catholics under the Duke of Alva. What terrible massacres and persecutions swept

## THE JEW IN HISTORY AND DESTINY

1. THE HERITAGE OF THE JEW
2. THE HATRED OF THE JEW
3. THE HOPE OF THE JEW

By Evangelist Hyman J. Appelman

(Sermon preached Sunday afternoon, March 18, 1945, Bethany Reformed Church, Chicago, Ill. Mechanically recorded for The Sword of the Lord.)

across the Netherlands under Spanish brutality!

There is another reason why it is important for us to understand the Jew. He is God's measure, God's yard stick, God's plan, God's outline, God's program, God's blue print of what He will do with all the other nations of the globe under given circumstances. If you want to know all the story of the Jew, read the book of Deuteronomy. That is all you have to do. The past, the present, the future of the Jew is recorded in that book.

I read you several verses from the seventh chapter, and one verse in the eighth chapter of Deuteronomy. There is no use for you to open your Bibles as I am taking a piece, a piece there and weaving them together. Listen:

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

"Because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord

brought you out with a mighty hand, and redeemed you out of the house of bondmen.

"Wherefore it shall come to pass, if ye hearken to these judgments, (Continued on page six)



DR. HYMAN J. APPELMAN

## THE KIND OF REVIVAL WE NEED

By Evangelist Joe Henry Hankins, D.D.

(Sermon preached at Conference on Evangelism, Winona Lake, Indiana, July, 1945. Mechanically recorded for The Sword of the Lord.)

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:49.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

"And when they were come in, they went up into an upper room. . . . These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."—Acts 1:13a, 14.

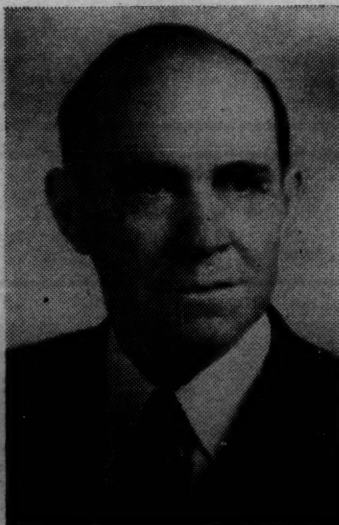
"And they were all filled with the Holy Ghost. . . ."—Acts 2:4a.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."—Acts 4:31.

For the past ten years I have been saying, We need a great sweeping revival in America. But for the last three years my cry has been, We have got to have a revival! That is literally true. It does not take a seer nor a wise man to realize that everything in the American life that is dear to

us—all our freedoms so dear to the American heart, all of the real democracy that is ours, the wondrous life of this nation, the wonderful blessings that have come to this people—are the results of the religion of the Lord Jesus Christ. We have those things because our forefathers settled this country looking for a place to worship God.

(Continued on page two)



DR. JOE HENRY HANKINS

## New Year's Greetings

From the Editors

A joyous and blessed New Year, dear friends!

With the close of one of the most remarkable years in the history of mankind, we turn our faces to the future knowing that we have no need to fear or be dismayed, for we have a God in whom we can depend. In the midst of all of the uncertainties of our times it is wonderful to know that the path of the Christian need not be clouded and uncertain. We belong to the One who knows the end from the beginning. Our dependence is in the One who said:

"Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9).

Our prayer is that all of the readers of The Sword of the Lord may experience in the fullest possible measure the glorious joy that comes to those who place their trust in Him, not only for salvation but for daily keeping—even in the midst of turbulent times like those in which we live.

To the editors of The Sword of the Lord it seems that this New Year brings with it a special challenge. Never before have there

been so many wonderful opportunities for getting out the gospel. Never before has there been a greater need for a sweeping Heaven-sent revival. It seems that this New Year challenges our hearts with the crying need more than ever before. Surely we can have the revival we so long for in America and throughout the world in 1946, if we are willing to pay the price. Our hearts are burdened that we, together with our many friends and readers, may accept the challenge, and that we may go forth mightily to do battle in the name and for the cause of Christ.

" . . . forgetting those things which are behind, and reaching forth unto those things which are before . . . press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

May the dear Lord who opens the door of this another year for us find us each and all humbly and faithfully making the very most of every opportunity to serve Him every day and in every way, seeking always to labor abundantly for precious lost souls.

The Editors.



# The Revival Needed...

(Continued from page one)

They wrote it on the currency of our nation. They wrote it in the Constitution. It is written in letters large on the pages of our history, "In God we trust!" But I say to you, and mark well my words, though I do not claim to be a prophet nor the son of a prophet: Unless we can have a great awakening religiously in America, a great sweeping revival that will turn this nation back to God; we are going to live to see the day—and it is not going to be so long off—that we will lose at home the very things that our boys have died for in Africa, Italy, Germany, France and the islands of the Pacific. We are going to lose right here at home the things that are dearest to our hearts; America cannot go on; democracy cannot survive; liberty cannot be preserved unless we have revival. We can shout the four freedoms or the five; we can have our United Nations Conference; we can have the peace pact ratified by the United Nations, but no nation can forget God and continue in the direction America is going and survive as a free people much longer. Peace cannot continue on any other foundation except a foundation of righteousness. We have got to have a revival!

The kind of revival we need is a revival that will restore to our people the old-fashioned fear of God in the human heart, and reverence for the name of God, such reverence that you will no longer hear the name of God taken in vain upon the lips of men—from the White House down, on the sidewalks and in the places of business! Oh, my heart trembles when I hear how men in America, supposed to be Christian America, take the name of God in vain! Everywhere you go your blood is made to run cold with the irreverence and the lightness with which men use the name of God. O God, we need a revival that will restore reverence and the fear of God to our people!

We need a revival that will stop the flood tides of sin, the lawlessness and ungodliness that are literally swamping our nation and the world. We need a revival that will restore the love of chastity and purity and restore a moral conscience to our people! We need a revival that will put an end to the dead formalism in our churches and make them soul-winning stations for God, a revival that will set them on fire with the power of the Holy Spirit, that will break the hearts of our people for a lost world. We need a revival that will restore a sin-consciousness to our people. We need a revival that will cause those who call themselves Christians to walk again with God, to separate themselves from the world, hold high the banner of righteousness and real Christian living. Oh, how we need to seek again the old paths and walk in them, not merely because they are old, but because they are right. We need a revival that will restore unto our people a sense of discrimination between right and wrong. Our people, both saved and unsaved, have all but lost their power to discriminate between

that which is right and that which is wrong. The Word of God says, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isa. 5:20). In other words, it is a sad day in the life of any people when they lose their sense of right and wrong. You know, we are in a day when nobody thinks very much about sin. Sin has lost its exceeding sinfulness in the thinking of nearly everybody. Even the church leaders have lost their sense of sin. O God, how we need to come back to realize the awfulness of sin! Sin that nailed the Son of God to the cross must be exceedingly dark and wretched and black in the sight of Almighty God. If it took a remedy like that to save this old world from sin, I tell you sin is no small thing. We need a revival. We have got to have a revival—or else!

Now let me put my message under three simple, homely headings. We need, first of all, a prayed-down revival. Secondly, we need a preached-up revival. And thirdly, we need a powered-in revival.

## A Prayed-down Revival

Oh, how we as the people of God need to come again to mighty, prevailing, intercessory prayer; not just the ordinary kind of praying, but praying that will not be denied, praying that will not let go until the fire from Heaven falls. I for one, as I read in the pages of Holy Writ God's account of the things that have been wrought in the past by prayer, believe with all my heart that what God has done in the past, God can do and will do again. I tell you frankly that if I did not believe that, I think I would have to give up.

Whatever God has wrought in the past through His people and by His mighty power and in answer to the heart-cry of His people who day and night beseech the throne of Almighty God with their prayers; I believe that He will do again. My Bible says He is the same yesterday and today and forever.

If we are to pray for a revival, we need to begin with ourselves. We preachers, the deacons and elders and stewards, Sunday School teachers, young people's workers—in fact the entire leadership of the church—as well as the rank and file of the members, need to do some honest confessing of our sins. We need to go on our faces before God and do some real heart-searching of ourselves. We need to face our own lives and our own hearts while God turns on the searchlight.

I will never forget a thing I heard George Stephens say in a meeting back yonder in 1916, while I was just a young businessman. I heard him say one night, with all the passion of his soul, that every one of us who names the name of Christ needs the courage to face our lives on our knees while God turns on the searchlight. Oh, how we need that kind of praying!

We need such praying as Daniel did yonder by the river in Babylon. Read again the ninth and

tenth chapters of Daniel. Hear him say, "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes" (Dan. 9:3). And then, "I ate no pleasant bread, neither came flesh or wine in my mouth . . . till three whole weeks were fulfilled" as he cried to God. At the climax of that heart-cry when he was pouring out his very soul to God, you hear him saying, "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name" (Dan. 9:18). There you can hear the sob and the sigh of a broken heart. At a cry like that, no wonder God sent the angel Gabriel from Heaven down there by the side of that river to that man of God!

We need to do the kind of praying that Hezekiah did when the hosts of Sennacherib had surrounded the walls of Jerusalem. They had carried everything before them like a storm, and then Sennacherib sent that letter to Hezekiah and said, "You need not trust in your God! These are the people that thought their gods would deliver them, but look at them and what has happened to them! The best thing you can do is to surrender now, and save what you can!" The man of God took that letter and went to the house of God and spread the letter out before God and said, "O Lord of hosts . . . incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see . . . save us from his hand." (Isa. 37:17-20). And that night, in answer to that heart-cry, an angel of God from Heaven came into the camp of the Assyrians; and the next morning 185,000 lay dead in the valley. The God of Israel had answered that cry. Sennacherib left and never did come back again! That is the kind of praying we need today!

We need the kind of praying that took place, when the church went down on its knees and prayed until "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

We need the kind of praying that the church did when Herod put old Simon Peter in prison after he had beheaded James and had planned, after the feast of unleavened bread, to bring Simon Peter out and cut his head off. "But prayer was made without ceasing of the church unto God for him" (Acts. 12:5). When Peter was loosed from his bonds at the midnight hour, the church was still in that prayer meeting.

We need the kind of praying that John Knox did when he landed on the shores of his beloved Scotland in answer to his prayer, after being a galley slave for those years. He fell on his face and cried out of a broken heart, "Lord, give me Scotland or I die!" Scotland, from that day to this, has been one of the greatest strongholds of Presbyterianism in the world. Why? Because there is still a God in Heaven. It is said that Queen Mary of Scotland, "Bloody Mary," said that she feared the prayers of John Knox more than all the armies of Scotland.

History records the miracle of that night, witnesses said, the young man disappeared from the crowd. There were great sand dunes on that beach of Galveston Bay, and he disappeared behind one of those. All night long, from over on the other side of that sand dune, they could hear that young man crying, "O God, give me Texas! O Lord, give me Texas for Christ! Give me Texas for Christ!"

Brother, that is the kind of praying we need today! If there ever was a condition, if there ever was a time, if there ever was a task, if there ever was a challenge that would put God's people on their faces in agonizing, heart-broken prayer; it is today. If it is not done today it will never be done! What in the world will it take to send us to our knees to pray?

I shall never forget what the great immortal Lee Scarborough said, some ten years ago now, as he stood before a great gathering in Arkansas: "People are saying that civilization and Christianity have come to the crossroads. I am telling you, Christianity is not at the crossroads; neither is civil-

## With the Evangelists

Reports From America's Outstanding Soul Winners

By Evangelist Robert J. Wells, Associate Editor

Dr. Hyman Appelman in Hamilton, Ohio

We have just received word of another gracious revival under the ministry of the beloved evangelist, Dr. Hyman J. Appelman. He writes:

"To God's eternal glory, there were over 175 actual conversions, scores of transfers of membership, other scores of rededications in the revival in the First Baptist Church, Hamilton, Ohio."

Evangelist Covell Keenum in Anniston, Alabama

In a recent letter from Evangelist Keenum he reports:

"I have just finished a two-week meeting with the Glen Addie Baptist Church in Anniston, Alabama. Rev. G. D. Waits is the pastor. . . . The Lord was good to us there. He gave us ninety souls, twenty-five or thirty backsliders, and one hundred fifty promised God that they would live an unconditional surrendered life. The Lord also called the pastor's son into full-time work. He sold his home and automobile, and is entering the Moody Bible Institute the first of the year. The Lord saved three railroad engineers above fifty years of age and one policeman. . . ."

Evangelist Marvin Lewis Has Good Meeting

I received a fine letter from Evangelist Marvin Lewis in which he tells of the Lord's blessings in a recent campaign. He says:

"For the date November 5-18 we were in special meetings in the New Richland Christian Baptist Church of which Rev. Jack Wrennell (Wheaton College) is the pastor.

"The crowds were not what you would call 'large', but we feel that some outstanding decisions were made. On the second night a young lady, mother of two children, took Christ as her personal Saviour. Then we had the joy of seeing a mother of nine children come to know the Lord. Another night a mother of three was saved, and then on the last night her husband accepted Christ as a personal Saviour. A young couple also came for prayer, and their coming was very unusual. The husband became sick during the service, and he and his wife walked outside. Instead of going home he stayed outside for a few minutes . . . began to feel better so they came back into the meeting. After a few minutes he became sick again, so went outside

in the cool air, but still didn't go home. They came back into the meeting, and that night both of them lifted hands for prayer, walked down to the altar together, and trusted the Lord. They were back for every night, began learning Scripture verses, and seemed to have really been made new in the Lord.

"Then as a climax, on the closing night, beside the husband already mentioned, and a lady, the mother of two children, the Lord gave us the soul of an eighty-seven year old man. He witnessed to how God had kept him in spite of the fact that he had so foolishly rejected the Lord for eighty-seven years."

Good News From Evangelist Rolfe Barnard

Encouraging word has just come from Evangelist Rolfe Barnard regarding recent meetings he has conducted. He writes:

"Since reporting to *The Sword of the Lord*, I have been in one meeting in Arkansas, three in Alabama, one in Oklahoma, one in New York, and one in Gary, Indiana. In all of these meetings the Holy Spirit was good to give visible results.

"In the Arkansas meeting, held under a tent and sponsored by the First Baptist Church, Tyrone, Arkansas, we had an unusual harvest. 172 responded to the invitation. Of this number some came by transfer of letters, some by renewal of vows, 154 made profession of faith in Christ. Of this 154, one hundred twenty-eight were received for baptism and church membership in the church sponsoring the meeting. The pastor, Rev. Russell Clubb, is a 'getter,' and is doing an outstanding work for the Lord.

"One of the meetings in Alabama was outstanding, but the other two were of the sort where souls are saved, but no great manifestation of the work of the Spirit.

"At the present I am in the closing days of a meeting in New York where a really remarkable work of the Holy Spirit is taking place.

"My own heart is encouraged by the fact that some of God's people are seeking to pay the price of revival, and that the gospel still calls out all who will believe.

"Whatever the results we are to keep on keeping on until Jesus comes."

## THE SWORD OF THE LORD

Published weekly. Publication office, c/o The Sword of the Lord, 1421 East Main Street, St. Charles, Illinois. Entered as second-class matter at the post office at St. Charles, Illinois, on January 4, 1944.

EVANGELIST JOHN R. RICE  
D.D., LITT. D.

EDITOR AND PUBLISHER

Evangelist Robert J. Wells, Th. D.  
Associate Editor

Subscription Prices: \$4.00 for 8 months; \$2.00 for 4 months. Canada and foreign countries \$4.50 a year.

## THE IDEAL S. S. LESSON MANUAL

- One lesson for the whole Bible School
- Simplifies the Superintendent's responsibility
- One memory verse for the whole school
- Simple Junior and Primary lesson break-down
- An Ideal colored Flan-O-plot series for each quarter
- Easy to follow homiletical arrangement
- Meets the ability of every kind of teacher
- Suitable for Young People's Study Topics
- Pre-millennial—Evangelistic—Expository—Fundamental
- Covers the O.T. in five years and N.T. in four.
- Supplemented by a coordinated series of Departmental S. S. Papers

Lesson Manuals 30c ea. Dept. Papers only 8c and 17c per Qtr. per pupil  
Sample copies free—Order from

## IDEAL LESSON PUBLICATIONS

P. O. Box 25

Grand Rapids 1, Mich.



ization at the crossroads. We are at the jumping-off place! We are standing unsteadily on the brink of an abyss." How true! We need a revival that comes only in answer to prevailing, heart-broken prayer.

We need to do the kind of praying that beautiful, cultured Ann Haseltine Judson did, when the tribal king in Burma put her husband in a little one room prison, down in the valley below his great palace. In that little vermin infested cell, they tied him up by his thumbs so that his feet could just barely touch the ground, and left him there for days and days, in the agony of such a position as that. That beautiful, cultured, gentle, sweet little woman had never dreamed that life would have anything like that for her. But day after day she knelt on the outside of that little one room jail while her husband nearly rotted and starved. She would pray, and she would get up from her knees and look through the bars and encourage him and say, "Adoniram, hold on to God. Don't let go." As a result of those prayers, God intervened; and on those hill-sides where the palace of that heathen king stood, that country is now dotted with churches of Jesus Christ. Tonight, in that section of benighted Burma, there are more than 300,000 Christians.

#### A Preached-up Revival

We need a preached-up revival. Just as there never has been a great revival that was not born in prayer, just as truly there never has been a great sweeping revival that did not come in by mighty, earnest, red-hot, passionate preaching of the whole counsel of God. Paul said, "... it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21), and I am just old-fashioned enough to believe that that is still God's plan, for God has never changed.

I believe in Sunday schools. But Sunday Schools with their teaching programs—and I believe in Bible teaching in churches and Bible conferences—but hear me tonight: Sunday Schools with their teaching programs—using mostly teachers who know very little about the Bible and very little about the Lord, very few of whom even make a pretense of being separated from the world—will never meet the need today. Decision days in Sunday School, with the children under an influence like that, is not enough. People need the old-fashioned gospel of God's grace, of the atonement, and of God's broken-hearted love for men, and of the cleansing power of the blood of Jesus Christ. We need to preach as we have never preached before. We need to ring the changes on sin.

I am one preacher who believes that a preacher is shirking his duty as a God-called man if he refuses or fails or neglects to cry out against sin. The command to us is still, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression" (Isa. 58:1). We need to lay the axe to the root of the tree. As old John the Baptist, we need to warn people to "flee from the wrath to come" (Luke 3:7). Yes, we need to preach the love of God and the grace of God and the long-suffering of God and the mercy of God toward a suffering, sin-cursed world; and we need to remember that God is love, that God is mercy, that God is grace, that God is long-suffering, and that He is all these things in Jesus Christ. But outside of Jesus Christ our God is still a consuming fire. He is still a God of wrath. He is a God in whose face the fury of wrath arises at the sins of ungodly men. He is a God of judgment. He is a God of holiness. He is a God of justice. And God, being perfect holiness, cannot wink at sin. God, being perfect justice, cannot forgive sin apart from the atoning blood of Jesus Christ. There is but one place in all the universe on

which God can take His stand and forgive sins and still maintain His holiness and His justice, and that is at the cross of Jesus Christ.

Men need to know that God will punish sin. They need to be told of the natural and total depravity of the human heart and the utter hopelessness of man apart from the new birth. They need to be warned of the consequences of sin. They need to have it thundered in their ears that there is a judgment coming for those who sin. They need to be taught from the Word of God that sin will bring judgment, retribution, heartache, the wrath of God, and that it will separate a soul from God and send it to Hell. Oh, how we need to lift up our voices and ring the changes on sin!

I repeat what I said in the introduction. People need a consciousness of sin more than any one thing I know. Oh, how people need to be brought face to face with the stark reality and the awful fact of sin. Sin is not just a little breaking out on the skin that can be treated by the salve of a social gospel, but is an awful, ugly, deadly cancer of the soul. Sin is a deep-seated, loathsome disease that is eating the heart out of humanity and cursing, blighting, damning, wrecking and ruining those who tamper with it. Oh, hear me! You had better play with forked lightning than to tamper with sin! You had better sit on a keg of high explosive powder and play with matches than to play with sin! You had better play with a diamond-backed rattlesnake than to toy with sin as people are doing today! I do not care if it is 1945, sin is still sin, I care not how popular it may be. I care not if the whole world may engage in it, sin will still wreck and ruin. The devil is still no respecter of persons. And sin will still damn the world and damn a soul and drag it to Hell. It will steal the bloom from the cheek of the sweetest girl and make a prodigal of the finest. Yes, it will go into a preacher's home. It will make its slimy trail into your home and it will wreck your home and your happiness and your all.

Oh, I hate sin! I have seen so much heartache; I have seen so many bitter tears; I have gone at the midnight hour and listened to the broken-hearted story of mothers whose hopes have been dashed to pieces by sin, whose hearts have been broken and whose lives have been wrecked, and drop by drop their hearts are bleeding their lives away! Oh, sin, sin! No wonder when Paul wanted a word, even the Holy Spirit could not give him a word in human language that would describe the awfulness of sin. So the nearest he could come to it was to cry out about the exceeding sinfulness of sin.

We need to stand up and preach against sin and not apologize for it. When a man, called of God, stands up in the sacred pulpit and declares the whole counsel of God, he does not need to apologize to anybody.

Mrs. Sunday came over to Altoona, Pennsylvania, when I was in a campaign recently. I do not know when anything has thrilled my heart quite as much as when she told a story out of the life and ministry of that great husband of hers. She said that one time he was invited to speak to a gathering of three hundred or more Unitarian preachers. He debated about accepting the invitation, prayed about it, and finally after they both prayed and talked it over, he decided that he would go. Then he began to ask himself about what he should preach, knowing what those Unitarians believed, how they rejected the new birth; how they rejected salvation through Christ, how they even rejected the Son Himself. And Billy Sunday went before those three hundred educated, brilliant, leading Unitarian preachers and preached on this text,

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

When she told that, I said, "Lord, why did You not let Billy Sunday live until today?" God will some day make it plain. That is the kind of courage the preachers of God need today. It is the only thing that is going to do the job. When people are sick with just a little fever or something like that, they may not need much of a treatment, or when there is just a little skinned place on the surface, a little ointment may do. But when there is an awful cancer eating the vitals out of a person, the doctor is a traitor who does not take his knife and go in and dig out the thing by the roots! That is what we have got to do today. There is not the slightest doubt in my mind, that if the preachers all over America would stand up and preach like that for one year, all the powers of Hell could not quench the revival fires that would break out. If this is true, then how are we preachers going to answer to God if we fail to do it? The blood of this generation will be on our hands.

I read of the revivals of the past, great sweeping revivals where thousands of men were swept into the kingdom of God. I read about Charles G. Finney winning his thousands and his hundreds of thousands of souls to Christ. Then I pick up a book and read the messages of Charles G. Finney and the message of Jonathan Edwards on "Sinners in the Hands of an Angry God"; and I say, "No wonder men trembled; no wonder they fell in the altars and cried out in repentance and sobbed their way to the throne of grace!"

If there has ever been any question in your mind about the lostness of men and about the doom of a sinner and what an awful thing it is for souls to perish, go back with me a little over nineteen hundred years to a hill outside of the city of Jerusalem. There are three crosses raised on Golgotha's brow. Tell me if you will, who is the One on that middle cross? Do you tell me that you believe He is the very Son of God Himself? Do you tell me you believe He is God incarnate in human flesh? Do you tell me you believe He is the One that in the beginning said, "Let there be..." and worlds and solar systems and universes sprang into existence at the word of His power? Do you believe that? Then listen to me, my friends, sheer human logic forces you to this conclusion: If He is God's only begotten Son, and He is dying for the Sins of men as He said He was; sin must be an awful thing in the sight of a holy God to require a remedy like that.

Then you must admit something else, too. If He is the Son of God dying there, if God is willing to pay a price like that to redeem souls from Hell, you must admit by every law of logic on earth and by every law of reasoning, that it is an awful thing for a soul to be lost; that there is an awful doom awaiting the man who dies without Christ.

Then you will have to admit a third thing. When you once admit that He is the Son of God dying there, you have got to admit that there was no other way that men could be saved. Had there been any other way, it would have been an easier way for God than the one He took. But God permitted His only begotten Son to go to the cross, with His face covered with the spittle of wicked men, buffeted and bruised and blood-shot and in shame and disgrace, to save men from sin. They nailed His hands and feet to it, put a crown of thorns on His head, and drove a spear into His side, while wicked men mocked and jeered and hissed and heaped upon Him their epithets of shame and ridi-

cule. If men could be saved by being good, how much easier it would have been for God to have said, "Behave yourself." The cross means there is no other way. We must hold up Jesus as God's one and only and all-sufficient remedy for sin.

#### A Powered-in Revival

Not only do we need a prayed-down and a preached-up revival, but we also need a powered-in revival. O God, every day that I live and try to preach as I look back on my poor ministry, I am made to realize more and more that much of it has been so shallow and so superficial. When I think of the power that the apostle Paul had, of the power that Peter—just an ignorant, unlearned fisherman—had on Pentecost, of the power of Charles G. Finney, of the power of Billy Sunday, and of the power of Dwight L. Moody; when I read about the revivals in the United States in the years gone by when under the power of the Holy Spirit the preachers of God stood in the pulpit and declared in no uncertain terms the Word of God unflinchingly and called men to repentance; I feel like crying out: That is what I need so much!

Yes, I believe with all of my heart in the efficacy of the atonement and in the wonders of the cross. I believe also that the Word of God teaches and means literally that there is no way into the grace of God for saint or sinner except the way of repentance. That bringing of the sinner face to face with his sin, that conviction which brings home to the sinner's heart his awful condition, before God—lost, ruined, undone, doomed, damned and headed for Hell—is the work of the Holy Spirit. That is the only thing that brings a sinner to repentance and to a new birth. Yes, I believe in holding up the cross. But men need the whole truth. When the whole truth is preached in the power of the Spirit, conviction is wrought in hearts. He alone is the One who can do it, and the Word of God is the instrument that He uses. We may use beautiful quotations from the literature of the world; we may memorize beautiful poems and throw people into ecstasies over our eloquence and give the impression that we are intellectual and educated; but, I want to tell you, you cannot convict a sinner with Emerson. You cannot convict a sinner with Longfellow or Edgar Guest or Shakespeare or any of the rest of them. Let us unsheath the sword of the Spirit, fill our messages with the Word of God, and lean upon the Advocate, the Paraclete, the One who is called alongside to help.

More and more, every day, my poor heart hungers for that power. Brethren, I tell you the truth before God, I lie not, the Holy Spirit being my witness: in my room alone many a night I say to God, "Lord, I would rather die in this room tonight than to preach without the Holy Spirit's power"; for I am as sounding brass and a clanging cymbal without Him. But oh, when He fills the vessel—it may be an earthen vessel, and most of us are—but when He fills it, it will bear the water of life to thirsty souls. When He empowers the instrument and speaks through it and clothes this weak mortal flesh with Himself, we become invincible. Or rather, when He clothes Himself with us, power invincible flows through us. God's explanation of Gideon's marvelous power is: "But the Spirit of the Lord clothed himself with Gideon." I cannot tell you how deeply I feel the need of this same thing as I face the task of an evangelist in a time like this. Day and night this is the cry of my poor heart. When I read about those revivals before the Civil War, where, under the power of the Spirit of God, men fell down as dead and for hours lay like dead men in the aisles—brother, I do not know how you feel; they can call me a fanatic, they can call me a "holy roller" or anything else they like;

that is what I want! I want to see that kind of power.

I am not talking about fanaticism; I am not talking about a so-called second blessing. I simply believe God's power is for us today. But instead of seeking the power of the Holy Spirit; we preachers, leaders, Sunday School teachers and all, have been alibiing so much for our lack of power that we have just about read the Holy Spirit out of the Bible. Do not seek an alibi for your lack of power. Charles G. Finney prayed for it, and God, according to Finney's own testimony, baptized him in the power from on high. Dwight L. Moody was walking down the street in New York City, just a common, ordinary shoe clerk, and God, in answer to his cry, so poured out the Holy Spirit on him that he had to be taken to a nearby room. Some wanted to call for a doctor, but he said, "No! No! No!" The power swept in such waves over his soul that he had to cry to God to stop, that he could not stand any more. Do not tell me that the Holy Spirit has gone out of business! Let's quit alibiing. Let's go to taking God at His Word and seeking the thing that we have got to have if we are to get the job done today. It is going to take broken hearts. Oh, it is going to take a fresh empowering of the Holy Ghost.

The kind of a revival we need is an old-fashioned, Holy-Ghost, Heaven-sent revival from Almighty God that will break the stubborn, hard hearts of God's people; that will humble their proud spirits; that will bring them down in sackcloth and ashes, confessing their sins and crying to God for mercy and cleansing. Then again they will arise in the power of His might to shake this old world for Christ. If God could fill a Boston shoe clerk and so empower him that he could take, so to speak, one continent in one hand and another in the other and shake the two for God and claim them and present them as trophies at the feet of the crucified One, God can do it today. And that is what we need.

They tell the story of an old colored preacher who began to long for that infilling of God's power. Being a Methodist, he naturally loved the story and the memory of the work of John Wesley. He made a journey across the continent. And a voyage over to England. He went to the place where John Wesley is said to have stood. There is a bronze tablet marking the spot where John Wesley received that thrilling, revolutionizing, God-honoring, mighty power of God that set him afire; that made him the giant for God that he was and turned the tide that saved old England from the thing that drenched France in the blood of the French Revolution. The old negro preacher stood there on that bronze tablet, lifted his black face up toward Heaven, raised his hands with palms outstretched; and with the tears streaming down his cheeks as he thought of the crying need of the people whom he was trying to serve, he cried, "Do it again, Lord! Do it again!"

That is the cry of my heart day and night. O God; do it again for Jesus' sake, and for a lost world's sake! Do it again!

#### PHOTO-ENGRAVING SERVICE

for Evangelists, Churches and Publications  
in Our Specialty. Write for Prices.

**Augustine**  
ENGRAVING  
COMPANY  
MARSHALLTOWN, IOWA  
FINE SPECIMENS HALFTONES NEWSPAPER MATS

#### WITNESSING

"Among His Kinsmen on Kinsman Rd."

**The Cleveland Hebrew  
Mission, Inc.**

11609-11 Kinsman Road  
Cleveland, Ohio

Gerald V. Smelser... Supt.



## THE UNCONDEMNING SAVIOUR

(Continued from page one)

first cast a stone at her." Convicted by conscience, they went out, from the eldest to the youngest, and left the woman standing alone before Jesus. To that poor, scarlet-faced and, doubtless, weeping woman, Jesus said, "Woman, where are those thine accusers? hath no man condemned thee?" She answered, "No man, Lord." Ah, that term "Lord" tells her attitude of trust toward the Son of God and Saviour! Jesus answered, "Neither do I condemn thee: go, and sin no more!" We know that Jesus did not condone sin. He frankly told the woman to sin no more. Yet He did not condemn, but forgave and sent her away in peace. So Jesus did in countless thousands of cases, no doubt, while on earth.

In Luke, chapter 7, we are told how Jesus went to the house of a Pharisee for dinner. There a woman of the city which was a sinner (doubtless a poor fallen woman) came to anoint His feet with ointment and weep over His feet and wipe them with the hairs of her head. The Pharisee was indignant, thinking that if Jesus were a prophet He would know the woman's heart and have nothing to do with her. Jesus did know, and knowing, He forgave. He said, "Thy sins are forgiven," and again, "Thy faith hath saved thee; go in peace." In that case Jesus saw the woman's heart, and as far as we know, she did not confess her sin in words but only in tears. Jesus did not rebuke her at all. He was to this poor woman the uncondemning Saviour!

As Jesus went up the road from Jericho to Jerusalem on His last journey there, passing through Jericho and surrounded by great throngs, He was seen by Zacchaeus. Zacchaeus was a publican, a crooked tax collector, but very rich. Zacchaeus ran ahead and climbed up into a sycamore tree to see Jesus more perfectly.

"And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner" (Luke 19: 5-7).

It was a constant astonishment to all the people around Jesus

that He received sinners and did not condemn them. Here was a man obviously wicked. Doubtless his riches had been secured by oppressing the poor, robbing the widows, extorting money from the needy. Jesus volunteered to go home to his house as a guest, and received him before them all. The man confessed his own sin and guilt a little later, volunteered to give away half of his goods to the poor, and to restore fourfold to all from whom he had taken anything by false accusation. The people marveled because Jesus did not condemn Zacchaeus.

In Luke, chapter 15, that sweet chapter of the lost sheep, the lost coin, and the lost boy, we have these words:

"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."

Human standards of society are formed, theoretically at least, on a basis of merit. But Jesus, whom the populace would have made king, whose company was sought by Herod, who was invited to the homes of the Pharisees, deliberately chose the society of publicans and sinners, receiving them, eating with them, loving them. He was to them the uncondemning Christ. He told the story of the prodigal son and his glad reception home, unworthy as he was, by the father, as an illustration of the way God felt toward the vilest sinners. The elder brother in that parable of the prodigal son pictured the Pharisees and others who like them do not rejoice when God receives home a vile sinner, unworthy of salvation, as unworthy in the sight of men as all men are in the sight of God.

And to those who wronged Jesus in the vilest way, personally, He was still the uncondemning Christ!

When the servant of the high priest came with an armed mob with swords and staves to arrest Jesus and carry Him to His crucifixion and death, and when Peter cut off the ear of the servant of the high priest with a sword, Jesus interposed, took the fallen ear and restored it to the head of Malchus, making him whole with a touch! (John 18: 10). What a tender illustration of the forgiving and uncondemning attitude of our Saviour toward sinners! What better example could

we have of returning good for evil?

Christ's attitude toward Judas Iscariot has a wealth of meaning for us. When Judas complained at the supper at Bethany because Mary anointed Jesus with ointment of spikenard, very costly, and Judas said that this might have been sold for three hundred pence and given to the poor, Jesus knew that he was a thief, and that he only wanted the money for himself because he carried the bag (John 12: 6). Jesus knew that Judas was unsaved, and yet He never told it. He did not tell even the most intimate disciples, though He warned them frankly that there were some who believed not. (John 6: 64, 70). He did not talk about Judas' faults, though He knew them well. When at the last supper Jesus knew that Judas had already bargained to betray Him for thirty pieces of silver, He only said to him kindly and calmly, "That thou doest, do quickly." Later when Judas came to meet Him with the armed thugs and kissed Him on the cheek, Jesus, knowing that that kiss was only a sign to identify Him as the one whom they were to seize and carry to His death, said to Judas kindly, "Friend, wherfore art thou come?" No scolding words! No hot indignation for that awful sin! No holding him up to public scorn, no berating him for his sin! Christ was the uncondemning Saviour.

Peter was very dear to the heart of the Saviour, and so continually Jesus sought to teach him and prepare him. Jesus warned Peter of the coming denial; but Peter, of course, would not listen. But when sitting down by the fatal campfire in the patio outside the room where Jesus was being tried, Peter was tempted beyond his strength, and finally cursed and swore, saying, "I know not the man." Jesus inside saw Peter. When the rooster crowed, as Jesus had foretold, Peter looked up startled, overwhelmed with sudden shame. With a flash of his eyes, he looked at Jesus, and found the piercing and loving gaze fastened upon him. Luke 22: 61 says, "And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice." In that look of Jesus to Peter there was no scorn, no bitterness, and no surprise.

Does not Jesus know ahead of time how weak we are? He who warned Peter would warn us also. Our sins grieve Christ, but they never surprise Him. He knows far better than we do our weakness and our sins. Something in that look broke Peter's heart, and away he went out into the cool spring morning to weep bitterly. The infinite mercy of Christ became apparent to Peter that day when Christ did not condemn but loved yet and forgave. We know that He had already prayed through as He told Peter, and knew the outcome of Peter's sin and repentance and ministry.

Do you know what impressed the Roman captain, the Centurion in charge of the crucifixion, so that he was forced to cry out at the death of Christ, "Truly this was the Son of God"? (Matt. 27: 54). The one thing that proved Christ to the heart of this man was, I think, that He did not condemn those who hated Him and crucified Him. On the cross He prayed, "Father, forgive them; for they know not what they do" (Luke 23: 34). He did not berate Pilate for his vacillating and cowardly course in sending Him to the cross against his own convictions. There was no bitter words for the soldier who slashed Him with the Roman cat-o'-nine-tails until His back was cut to ribbons and the blood streamed down to His feet. When He was blindfolded, His beard plucked out, slapped by the soldiers, and with their spittle in His face, Jesus

said no word of condemnation. When they nailed Him to the cross, He did not scold the soldiers who stripped Him naked and cast lots for His garments. He did not answer the railing of the thieves, the one on either side. When we read the Twenty-second Psalm, we see that to Jesus on the cross, that surrounding group seemed as the bulls of Bashan or as a howling pack of dogs. It seemed as if He were tossed upon the horns of unicorns (perhaps rhinoceroses). Jesus knew that the blood was dripping from His body. He cried out, "I thirst," but He had no rebuke, no condemnation for those who mingled vinegar and gall to give Him instead of drink! Jesus did not condemn, He did not come into the world to condemn. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Isaiah foretold of the Saviour that

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth"—(Isa. 53: 7).

Jesus at His trial and crucifixion opened not His mouth. "As a sheep before her shearers is dumb, so he openeth not his mouth."

There is a wealth of meaning in that double statement in one verse. It does not mean, surely, that Jesus did not open His mouth. Before Caiaphas when He was put upon oath as to whether He was the Son of God, He answered calmly, "Thou sayest it," and explained that they would see Him coming in the clouds of Heaven. Before Pilate, Jesus calmly reminded the ruler that he could have no power over Him unless it were given from above. On the cross He spoke seven recorded sayings, praying, speaking to His mother, to John, and to the dying thief.

So the prophecy does not mean that Jesus literally spoke nothing. It means that on certain subjects He was dumb and opened not His mouth. He did not open His mouth to rail and condemn. More than that, He did not open His mouth to explain. How strange seems this silence of Jesus. When Jesus was brought before Caiaphas, the high priest, for trial they accused Him by false witness of promising to destroy the temple of God and to rebuild it in three days. They asked Jesus about this testimony: "And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee?" How easy it would have been for Jesus to explain what He meant and that He referred, not to the temple at Jerusalem, but to His body. How easy for Him to explain that He must die and rise the third day, paying for the sins of all the world. But Matthew 26: 63 says, "But Jesus held his peace." Jesus did not explain, did not answer, but remained quiet.

Brought before Pilate, Jesus had the same attitude. Matthew 27: 11-14 says:

"And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, HE ANSWERED NOTHING. Then said Pilate unto him, Hearst thou not how many things they witness against thee? AND HE ANSWERED HIM TO NEVER A WORD; inasmuch that the governor marvelled greatly."

"He answered nothing!" "And he answered him to never a word!" No wonder that Pilate the governor marvelled greatly. He did not understand this Man who would not explain, who would not defend Himself.

Pilate was convinced already of the innocence of Jesus; and when

he had a chance, he sent Him to Herod hoping thereby to be released from the responsibility. Luke 23: 6-12 tells us of this occasion. Verse nine says:

"Then he questioned with him in many words; BUT HE ANSWERED HIM NOTHING."

Jesus did not defend Himself. Jesus did not explain. It is not only that He did not rail, did not accuse, did not condemn; He did not even tell the things which it seems proper for Him to tell. There would be no sin, surely, in explaining to these how He was to die for the sins of the world. Surely none could blame Him, and there would be no malice if He should tell how He had been misunderstood and some had deliberately falsified their witness against Him. He did not do even what good men now may do and should do in such a case of testing. He did not explain but went on to the cross. Why, why, why?

In this silence of Jesus, we have, I feel sure, a new revelation of the fact that Jesus came into the world not to condemn. He did not explain because to explain would be to lay the blame upon others. He was dying as a sinner, dying in my stead, and in yours. He was dying for the sins of the whole world. So it would not be within His plan even to declare Himself innocent if by so doing He would cast the blame upon us where it rightly belonged. Jesus was taking the blame upon Himself. He could have cleared Himself of their charges but not without leaving the blame upon all of us. He could have proven Himself innocent, but not without proving the rest of the world guilty.

Remember that He had spoken so that officers who had been sent to arrest Him once before had marvelled and marvelled and had gone away without Him, saying, "Never man spake like this man" (John 7: 46). When his fellow townsmen of Nazareth in Galilee would have seized Him and cast Him over the brow of a hill, He disappeared out of their hands. He could have done the same thing today. But He could not have evaded His death without having every sinner dying his own death for his own sin and being eternally condemned, and that justly. So if Jesus must die, He must die for our sins. If He were dying for our sins, He could not clear Himself. If He were taking the place of the guilty one, then He must stand as one guilty.

Do you remember that Jesus told once of a wedding supper that a king made for his son? Matthew 22: 1-14 records it. And He had told how one man came in without a wedding garment, picturing a sinner who comes in without a change of heart and without being covered with the righteousness of Christ. The Scripture says, "When the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." Thus a sinner before God is speechless. There will be no excuses, no way out, no alibis, when a poor, condemned sinner faces God. He will know he is getting justice. All the evidence will be there before him and before the world. There will be no time for explanations, no need for them, no room for them, no heart

**THROUGH THE BIBLE STUDY**  
Genesis to Revelation, Chapter by Chapter  
By Dr. Harlin J. Roper, Pastor  
Seaford Memorial Church

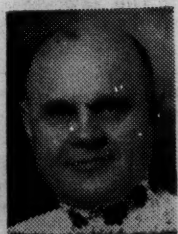


For Sunday Schools, Bible Classes, Young People's and Missionary Societies, Vacation Bible Schools, Prayer Meetings, and Home Study.

Samples 15c; 4 grades 50c; Complete set \$2.40

**THROUGH THE BIBLE STUDY**  
2010 Bryan St. Dallas 1, Texas

## Cries From War Torn Europe



We are receiving heart breaking letters from our Missionaries in Europe. They are pleading with us to send them financial help immediately. Missionaries from Poland write the following:

- "As we write this letter to you, our eyes are filled with tears because we are now in dire need. We plead with you and other Christian friends to help us. Do not turn us down! All that we had was destroyed during the war, and now we are left without shoes, clothing and food."
- A Christian Mother in Russia paid the price of two cows for one Russian Bible, so that her son could have a Bible before the Nazis deported him to Germany.
- Other pleas are coming from Belgium, France, Sweden, Iran, China, and South America. The doors are opening, and great opportunities lie before us. We must invade these fields with the gospel, as soon as the Lord provides the means.
- We must continue to support the Russian Bible Institutes in Toronto, Canada and in Argentina, South America.
- Money can now be sent direct to Soviet Russia for Missionary work. Cries for New Testaments, and gospel literature are constantly coming to us from all of these fields. A Russian Mission Home is greatly needed in Chicago.
- Will you pray for these urgent needs, and if the Holy Spirit is speaking to you, send your gifts and make checks payable to the

## RUSSIAN GOSPEL ASSOCIATION

Peter Deyneka, General Director

64 West Randolph St. Dept. S.L. Chicago 1, Ill.

Order new book, "TWICE BORN RUSSIAN," life's story of Peter Deyneka. 131 pages, cloth bound, \$1.25, paper cover, 75c.



for them. Every sinner who dies in his sins and comes to judgment before Christ will stand speechless.

And thus it was that Jesus stood when He was crucified. He took our place. He died like a sinner ought to die, and so He must thus be speechless. To clear Himself, would be to blame us. If He saved Himself, He could not save others. He did not open His mouth, because if He should talk as to why He was crucified, even to explaining the atonement, He would have been clearing Himself of guilt and laying it where it really, properly belonged, on us. The whole meaning of the crucifixion of Christ is this: that He is our substitute, He bore our sins, He died in our place, the innocent for the guilty. If you do not believe that, you are not a Christian but an infidel, an unbeliever. And if Jesus took a guilty sinner's place, then He must be speechless as guilty sinners will be who refuse to let Him be their substitute and their salvation.

Remember that "David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4: 6-8; Psa. 32: 1, 2). If God imputes righteousness to us sinners without works, then God must impute or charge wickedness to Christ who was without sin. That is, Christ did no sin, but God must count Him a sinner and men must count Him a sinner. Christ took our place. He could not explain, could not answer, could not clear Himself. To do so would have meant He was not taking our place, not carrying our blame, not healing us with His stripes, not dying in our stead. And no wonder we are told, "Blessed is the man unto whom the Lord will not impute sin."

How carefully the Lord Jesus watched His tongue those last, sad, trustful hours! Not one word fell from His lips that could be counted against a single human being; not against Pilate, nor Caiaphas, nor the wicked, hypocritical Pharisees, nor the dying thieves who railed on Him, nor the laughing, mocking throng, nor even against Judas himself! No, Jesus sealed His lips. "As a sheep before her shearers is dumb, so He openeth not his mouth," "Jesus held His peace," "He answered him nothing," "He answered him to never a word," the Scripture said. Jesus was silent because to speak in extenuation or explanation would be placing the blame where it, rightly belonged, on us, and not on Him. But He must take the blame Himself if He is to be our Saviour. Therefore Jesus was silent.

I know of nothing that makes clearer how the Lord Jesus feels for sinners than His silence before Caiaphas and Pilate and Herod. Jesus took the sinner's place before the Father. He took the sinner's place before the rulers. He took the sinner's place in His own mind. That passionate, heart-broken cry on the cross, "My God, my God, why hast thou forsaken me?" speaks as the agony of a lost soul. Overwhelmed with sin, a sinner dying in sin, He could not call God Father. Forsaken by God, past hope of redemption, He pours out the cry. Jesus suffered the torments of the damned as a lost sinner. "God sent not his Son into the world to condemn the world."

Since Jesus did not come to condemn, He could not explain His death. If Jesus on the cross could have told the world, "I am an innocent Man, dying for the sins of others," then He would have missed part of the shame of the cross. If the surrounding crowd had looked upon Him as the Holy One of God, innocent, gladly offering Himself to die for

others' sins, then He would not have been dying for their sins, would not have been taking a sinner's place, would not have been suffering the torments of the sinner. If, then, while Jesus died He could have had every moment the full and powerful presence of the Father with Him, then He would not have been dying like a sinner. For no wicked sinner dying in His own sins has the abiding presence and joy and peace and hope of the Father's presence. The silence of Jesus when on trial before His death was for my sake and yours. He was silent because to speak He would have accused us, condemned us; and He came not to condemn, but to save!

## II. Jesus Came to Save

"God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3: 17). That was the purpose of His coming. He came, not to condemn, but to save. He Himself put it elsewhere: "For the Son of man is come to seek and to save that which was lost" (Luke 19: 10). Again He said, "I came not to call the righteous, but sinners to repentance" (Luke 5: 32). The apostle Paul said that "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners..." (I Tim. 1: 15). And the angels on the hillside told the wondering shepherds on the night of Jesus' birth, that "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2: 11).

He was to be called Jesus, the angel told Joseph, "for he shall save his people from their sins." "Hallelujah, how wonderful that Jesus came to save! God did not send Jesus to condemn. He did not send Jesus to accuse or to damn. He did not send Jesus to bring justice. Jesus came to save! Not long ago someone asked me if Jesus died to save sinners who would never be saved. Was part of the sufferings of Jesus wasted? Was part of His blood spilled in vain? He knew who would deny Him and reject Him and never be saved—did He die for these, too? And the answer is that God so loved the whole world that He gave His Son. And God did not send His Son into the world to condemn the world nor any part of the world. Jesus came that the whole world could be saved if it would. There is a part in the book of life and in the holy city for every son of Adam if he will but repent, and that part is reserved for those who believe. Thus unconverted people are warned not to take away from the words of the book lest they have taken away their part from the book of life and the holy city (Rev. 22: 19).

The aged John wrote that "He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (I John 2: 2). Jesus died for every sin that ever was committed or ever will be committed. He died for every person that ever lived and breathed on this earth, every person who ever sinned. If millions reject the Saviour and will not be saved, then through eternity they will have the tragic witness against them that salvation was purchased and offered freely, and they wasted it. The mercy of God is abundant and they foolishly and wickedly rejected it. Jesus came to save the whole world.

This makes it easier to see that all must be saved alike. When "God so loved the world" that He gave Jesus to die, that lumps all human kind together as lost and needing saving, and yet as beloved of God and purchased with the death of His Son! With God there are not good and bad, wise and foolish, desirable and undesirable, respectable and dishonored, cultured and uncultured, law-abiding and criminals. No, with God there is only one poor, sad, dying world

of sinners and He loves them all, every one. He sent Jesus to die to save every one. He did not send Christ to condemn, but to save.

One who catches this vision of the way God regards sinners will hold the lowest and the vilest as precious. This gleam from glory, this vision of the worth of dying souls to God is what sent John G. Paton among the cannibals of the New Hebrides Islands. It made the betel-chewing dark people of Burma so dear to Judson that he suffered unspeakable tortures, with the loss of wife and baby and health, to win them to Christ. This vision of God's all-including love and mercy made the American Indians dear and precious to Brainerd, and again and again he knelt in the snow long hours praying for their conversion and went among them to love them to the Saviour. Head-hunters, cannibals, lepers, heathen savages in unspeakable filth and ignorance and loathsome immorality, become precious jewels in our sight as they are in the sight and heart of a loving God when we see the vision of the uncondemning Christ. He did not come to condemn, He came to save!

What hope there is here for sinners! What joy there is for those who have been despised by men, condemned for their sins, awarded the shame they have earned. If you are a sinner, then you have a special claim on the love of God. If you are a sinner, then Christ came to save you. He did not come to condemn, and even now He does not condemn.

## III. Christians Should Be Like the Uncondemning Saviour

It is a strange way we have on earth that those who live by the highest moral standards are the quickest to judge others. The Pharisees "trusted in themselves that they were righteous, and despised others" (Luke 18: 9). Oftentimes a Christian who has laid aside the sins of his youthful, wicked days now becomes so critical and harsh in judgment that he cannot win the sinners for whom Christ died! We who are fundamentalists, proud of our orthodoxy, standing true to the faith as we ought, yet are tempted continually to be so bitter, so suspicious, so critical that we lose the spirit of Christ who came not to condemn but to save. We cannot, we must not sin by condoning modernism. It is a wicked, godless, Christless, devilish doctrine which denies everything that is essential to Christianity. We are plainly warned not to receive into our houses nor bid God speed those who have not the doctrine of Christ and do not receive Him as Saviour and Lord. But oh, how we ought to love modernist sinners, love them, pray for them and show toward them the pity of Christ. And toward brethren who are tempted or led astray, brethren who compromise, how important it is that we remember the loving mercy of our uncondemning Saviour.

How blessed if a Christian would take the attitude of Jesus toward scandal. When they brought to Him the woman taken in the very act of adultery, concerning which there could be no doubt, I suppose, and told Jesus about it He turned and wrote with His finger on the ground "as though he heard them not" (John 8: 6). If it were true, Jesus did not want to hear it. If they scorned the sinner, He had no part in it. If they condemned her, He did not. Mark you, He did not take up for her sin, did not excuse it. No one supposed He did. But He did two things. First, He refused to listen, and second, He reminded the strictly moral Pharisees that they, too, were sinners. In God's sight all of us are the same kind of sinners as that one taken in adultery, and none of us can rightly cast a stone at the sinner. How blessed would be Christian fellowship if we

could turn away as if we never heard the slander that is so grievous. If it be not true, how wicked to encourage it and to listen. But if it be true, as it was in this case, how needful to remember that we are all sinners alike and alike need mercy! That attitude will stop slander and scandal and make for sweet fellowship among Christians. "Who is he that condemneth? It is Christ that died!"

I marvel continually at Jesus' treatment of Judas. Again and again people come to ask me to "expose" this or that which to them seems terribly wicked. Sometimes their complaint is well-founded and sometimes not. But who am I to expose it? If I know a black spot in a man's past, why should I tell it? Will it make anybody love God better? Will it give any true pleasure to Christ in glory, and to angels? Will it edify the saints? Ah, what sinful things are done in the name of religion and fundamental Christianity! There are times when sin must be attacked so boldly as to create profound sensation. There are times when sinners must be rebuked openly that others may fear. So Paul rebuked Peter before them all when he dissembled publicly. And so John the Baptist rebuked Herod for his adulterous life. But there is no righteousness nor Christ-likeness in revelling in the sins of others. Christ did not "expose" Judas. No, he was a liar and a thief and a betrayer, yea, an ungodly and lost hypocrite, yet Christ did not reveal him even to the twelve. Not until Judas hanged himself, we suppose, did the inner-circle disciples know of his perfidy. Jesus did not condemn. If we could keep covered in silence the sins of others, if we could talk kindly to those who hurt us and wrong us, if we could refuse to condemn those who deserve condemnation like Jesus did, then how blessed and how Christ-like would be our daily walk!

And, oh, may God give us above all the gifts of a soul winner, this compassionate, forgiving heart that loves sinners, however far they have gone in sin, however vile they may be, however dirty and unwashed, however shameful by human moral standards. Jesus loves such sinners and came to save them. Why should not we love them the same way and seek them as He did?

Years ago, I am told, in the First Baptist Church of Dallas, Texas, there was a little boy six or seven years old. He was won to Christ in the Sunday School and was a happy-hearted little Christian. He was accidentally shot, and the doctor told the father that the little one could not live. Dr. Truett went with the father to the child's bedside to break the news gently. The father was not a Christian, a drinking man who had made life miserable at home many a time by his drunkenness. Yet he loved his child and wept with a broken heart to think he must lose the little one.

The boy called his father to lean down over the bed and lifted up his head and put his arms around his neck and said, "Daddy, I want you to remember this: I loved you even if you did get drunk!"

This broke the father's heart. Abruptly he turned and left the room, going out the front door, around the house and into an out-house at the back. Dr. Truett followed him and found him on his face on the floor weeping out his heart. There the man of God put his arm around him and said, "And I have something to tell you. Your little boy loves you and I want you to know, God loves you, too, even if you do get drunk!" The drunkard was won to Christ. And I tell you, dear, unworthy, hell-deserving sinner, God loves you, too. You ought to be in Hell as I ought; but God loves you and sent Jesus, not to condemn you but to save you!

## IV. Christ Came, Not to Condemn: Yet "He That Believeth Not Is Condemned Already"

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved," says John 3: 17. The following verse tells us that "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." We must not evade this fact. It is true that God loves sinners. It is true that Christ came to save them all, every one. It is true that He Himself took the sinner's place, died the sinner's death, and now is at the right hand of God, being Intercessor, and the Advocate of all who trust in Him. God does not want sinners lost. Christ does not want them condemned. And yet this verse says that "He that believeth not is condemned already."

Already condemned! I remember going to the City Jail in Ft. Worth, Texas, to see a man condemned to die in the electric chair. The following week he was to be taken to Huntsville to the state penitentiary, there to await the fast moving days that would bring him to the electric chair. They brought him out of solitary confinement. He shaved his bearded face and was brought to see me, a pallid-cheeked, palsied-handed boy, trembling because his sins had found him out. He was already condemned and knew it! Alas, on every hand there are sinners who are already condemned and they know it not. They do not listen. They will not believe it, but they are lost, doomed, already condemned! There is nothing else they need to do to be lost because they are lost already. There is nothing they need to do to go to Hell. They already have a place in Hell reserved for them. All Christ-rejectors are lost now. Whether the Christ-rejector is a modernist in the pulpit, or the moral man in his lodge, or drunkard, or harlot, it is the same. Christ-rejectors are already condemned.

First, they are condemned by the Bible. Jesus said to the Pharisees, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust" (John 5: 45). Every Christ-rejector will be judged by the commandments of God for he has broken them all, every one. He has not loved God with all his heart, mind and soul nor loved his neighbor really as himself. If his sin has not been outward it has been inward. And God sees the heart and counts the hater a murderer; the lustful, adulterers; the covetous, idolaters and thieves. God knows the heart. The law, the Bible, the commandments will come to condemn every Christ-rejector. Christ Himself fulfilled the law and He alone. No one else ever did. "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10: 4). All Christ-rejectors have rejected the only One who kept the law and are therefore condemned by the law which says sternly, "Thou shalt not!" "Thou shalt not!"

While Christ Himself loves you, His Words condemn you. Jesus said again, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12: 48). You for whom Christ died, you, so loved by the uncondemning Jesus, you will be judged by His words. Every text of Scripture that you ever heard preached on will burn in your soul through the countless years of eternity in Hell! At the judgment bar of Almighty God every invitation, every warning, every pleading, every gospel song will be there to witness against you, you who have rejected Jesus Christ. Christ came to save and not to condemn, but



His word will condemn those who will not trust Him.

Your conscience condemns you, too. Romans 2: 12-16 tells us that those who have the law (the Bible) will be judged by the law. But those who sinned without the law would perish without the law, their conscience bearing witness against them. Your conscience it is that makes you afraid to die. Your conscience it is that puts you at a guilty distance from God. You hide from Him as Adam went to hide from the face of God in the Garden of Eden after he had sinned. You do not seek Him, you do not feel at home with Him, you do not read His book, you do not love Him. Your conscience is a witness that you are a sinner and condemned. How terrible will be this witness at the judgment when you bow the knee and your tongue confesses that Christ is Lord though you rejected Him. How horrible will be the Hell when you remember, remember, remember through the millions of years in flames of torment! You will remember your opportunities, remember your sins, remember that God loves you.

### V. Christ Comes the Second Time In Condemnation

Christ's first coming to the earth was in mercy. He came not to condemn but to save. He came the first time as the Lamb of God that takes away the sin of the world. But, alas, He will come the second time as the Lion of the tribe of Judah. The first time He came to shed His own blood for sinners, but He will come the second time to tread the winepress of the fierceness and the wrath of Almighty God and to shed the blood of sinners in a river that will run to the bridges of the horses the distance of a thousand six hundred furlongs, or two hundred miles (Rev. 14, 14-20). He came at first to open the eyes of the blind and to set at liberty the captive, and to preach the gospel to the poor; but He will come the second time, the Scripture says, to smite the earth with the rod of His mouth and with the breath of His lips to slay the wicked (Isa. 11:4).

When He was here on earth before, the meek and lowly Jesus rode into Jerusalem upon a colt, the foal of an ass (Matt. 21: 1-9). When He comes again, He will come riding upon a white horse, crowned with many crowns, called the King of kings and Lord of lords, and from His mouth there will go forth a sharp sword, and the armies of Heaven will follow Him (Rev. 19: 11-21). Jesus came once to save, He will come the second time to condemn. I beg you, dear sinner, make sure today, and accept the forgiveness of this dear uncondemning Saviour who loves you so much.

#### Why Doesn't Jesus Come Soon?

I long for the Saviour to come. I think He surely must come soon. The signs of His coming are on every hand. There are the wars and rumors of wars promised, with nation rising against nation and kingdom against kingdom. There is the great falling away in the church. There is the distress of nations. There are earthquakes in divers places. There are the false teachers, the people having itching ears, and all the signs: political, natural and spiritual. All through the years devout Christians have looked forward to the time when the sky will split open and there will come a shout and the voice of the archangel and the trumpet of God—when we will hear them say, "Behold, the bridegroom cometh; go ye out to meet him!" Then the dead in Christ will rise, then will be the glad rapture when we with our loved ones will be caught up to be with Christ. Then will be the honeymoon in Heaven, the wedding supper, the goodbye to sin. Then will be the entering into the joy of the Lord. Then will come the crowning day. Christians in trouble,

pray for that day. Persecuted saints have longed for it. Millions have joined with the beloved John as he prayed, "Even so, come, Lord Jesus" (Rev. 22: 20). Why doesn't Jesus come? Thank God, the Bible tells us why.

Second Peter, chapter 3, tells us that scoffers shall rise, saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But the explanation of the delay about the Saviour's coming in this, given in verse 9:

*"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."*

Jesus does not come, simply because He wants others to be saved. He longs with unspeakable earnestness that every poor sinner will turn and be saved. Sin has been paid for. Jesus came not to condemn but to save. And so Christ has delayed His coming.

It may be that today the last soul will trust Christ and be ready for the rapture and then will come the blessed cry for which we listen! Then we will see our loved ones and see our Saviour and lay down these tired, frail and sinning bodies. Then we will rise with a shout to meet the Lord Jesus in the air and He will escort us to the place He has been preparing in the Father's house of many mansions. Then we will be done with sinning, and the rewards of sin. Then there

will be the rejoicing together over the abundance of salvation in the presence of the Father and our Saviour. Dear sinner, God's mercy still holds out. God's long-suffering continues. God is not willing that any should perish, but that all should come to repentance. Jesus is come not to condemn, but to save. Will you accept Him as Saviour and Lord today and be saved?

#### My Decision for Christ

I believe God's Word, that Christ came into the world, not to condemn but to save and yet that all who will not trust in Him for salvation are condemned already. Here and now I admit myself a wicked sinner who needs saving. I trust Christ to be my own personal Saviour, to change my heart and give me everlasting life as He promised to do. By His grace I will claim Him openly as my Saviour and try to live for Him day by day.

Date.....

Signed .....

Address .....

(Will you not write the author, Evangelist John R. Rice, at Wheaton, Illinois, if you have trusted Christ through this sermon?)

(One sermon from the 194 page book, **WHEN SKELETONS COME OUT OF THE CLOSETS**. Price of the book is \$1.25. Order from *Sword of the Lord Publishers*, 214 W. Wesley, Wheaton, Ill.)

## THE JEW IN HISTORY AND DESTINY

(Continued from page one)

ments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers.

"And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish."

All I can hope to do this afternoon is to give you an outline of the story of the Jew, praying as I am giving it that the Holy Spirit of God may stir your souls to take the outline, to go to the Bible, to study out what God has to say about the Jew. That outline is a warning to America, to Great Britain, to Russia, to France, to China, to the South American peoples. It is a warning to every nation under God's shining stars. The things that God did to the Jews, the things that God worked out in the history of the Jews, God will work out in the life, in the activities of every other nation.

In many ways the Jew is an anomaly. He is the most hated and at the same time the most loved person in the world. He has done more harm, and at the same time more good than any other person in the world. They say that Karl Marx was a Jew, the original socialist, and so he was. But, so was David a Jew! Everyone of us will admit that David was worth a hundred Karl Marxes! They tell us that Trotsky was a Jew, the partner of Lenin, in the Bolshevik uprising, that he has done a great deal of harm over this world by his communism. Well, that is true! Trotsky was a Jew! But you must remember that Saul, Paul the apostle, was also a Jew, and that one Paul is worth ten thousand Trotskys! Oh, yes, the Jews have a place in the moving picture industry. They are debauching the morals of our people. But you must remember that Peter was also a Jew, and that he was the prince of the apostles. In addition to that, you must al-

ways remember that Jesus the Christ after the flesh was of the seed of Abraham, a Jew, a Jew, and that salvation is of the Jews, if for no other reason than because Christ came from the Jews.

The only nation in the world whose origin we know is the Jew. The only nation in the world whose lineage we know is the Jew. Where did the Dutch come from? Where did the Swedes come from? Where did the Germans come from? Where did the English come from? Where did the French come from? Where did the Indians come from? Where did the Greeks come from? Where did the Italians come from? Where did the Armenians come from? Where did the Chinese come from? Where did the Japanese start? Whence are the Koreans? There is no way of knowing. But everybody who believes the Bible is the Word of God knows where the Jews come from. What's going to happen to the English when Jesus comes? What's going to happen to the Americans when Jesus comes? What's going to happen to the Chinese when Jesus comes? What's going to happen to the negroes when Jesus comes? What's going to happen to Brazil when Jesus comes? What's going to happen to Belgium when Jesus comes? What's going to happen to Rumania, and Poland, when Jesus comes? But everyone who believes that the Bible is the Word of God knows what's going to happen to the Jew when Jesus comes! It is written; it is recorded because, as I told you a minute ago, God intends to use the Jew as a sealed painting to show the rest of the world the outcome of His dealings of men.

Take three words: First, there is the Heritage of the Jew; second, we have the Hatred of the Jew; third, note the Hope of the Jew.

#### I. The Heritage of the Jew

##### 1. God Gave The Jew a Law

The heritage of the Jew is threefold: First, God gave the Jews a law. He gathered them together at Mt. Sinai, took Moses up to

Himself, gave the Jews the law, the Ten Commandments, the statutes, the ordinances, the requirements that are recorded in the first five books of the Bible. That law was perfect. That law still is perfect. With all of the education, with all of the civilization, with all of the cultivation, with all of the legislation, with all of the science, with all of the art and philosophy, with all of the schools and governments, the world never has improved on the Ten Commandments. Everybody who has any sort of religious, or political, or social, or economic sense knows that any community living up to the Ten Commandments would be pretty nearly a Heaven on earth. Man has never been able to improve on the Ten Commandments. I say this without the chance of the slightest exaggeration, that every good law that any civilized nation in the world has can be traced back to the principles and the precepts of the Old Testament. Every single law that is any good, that is worth obeying, that has in it justice, honor, honesty can be traced back to the Old Testament, especially to the Decalogue.

That law covered every detail of life. It covered the relationship of man to man, of man to wife, of husband to wife, of wife to husband, of father and mother to children, of children to father and mother. It covered business engagements. It covered all political, all governmental angles. It covered economic, national, international matters. There was nothing left to chance. When you have an opportunity, read over again the law as contained in the books of Moses and see if I am not justified in saying that God took care of every need, of every problem, of every sort of exigency that could possibly arise. All details of essential living were taken care of and provided for in the law of Moses. The bitterest tragedy in this world, next to its rejection of the Lord Jesus Christ, is the fact that it is trying to make laws of its own, man-made laws instead of obeying God-revealed laws.

#### 2. God Gave the Jew a Land

The second part of the Jew's heritage was that God gave them a land, a land flowing with milk and honey, a land that was prosperous to the nth degree, a land that was proverbial in its fertility, a land that was so good, so well taken care of by God, so abundantly provided for by the grace of God, that there were times when a farmer man could reap three crops from the same piece of acreage in one year, not the same kind of crops, to be sure not three crops of cotton, or three crops of corn, or three crops of wheat, or three crops of vegetables, but three crops in rotation. One of the chief reasons for the marvel of that land was the display of God's providential care in the latter and the former rains with their almost miraculous qualities of fertilizing power. Not only was all this true about the fertility of Palestine, but God hemmed in, fenced in, legislated it in all so carefully, so exactly, that there was no chance of there being rich man, poor man, beggar man, thief. Permit me to call your attention, but surely you know these things, to some of the ways in which God took care of the land.

First, the land was supposed to lie fallow every seventh year. It was to be given a chance to get back its virginity, its fatness. With this wise provision, there was no possibility of there happening in Palestine what happened in Colorado, in Kansas, in Texas, in Oklahoma, in the dust bowls of America. The farmers of that part of America have taken everything out of the land that it had without given it a chance, have worked it until it was barren, until its womb was dry. The winds came, blew the top soil away. It never will be the same. It will be almost desert from now on until some display of God's power, that never has

happened in the history of the world before, comes to pass.

In addition to this, there was what is known as the Jubilee year. Every fifty years all the property was to be redivided, given right back to its original owners. You see how clever that was, you see how wise that was. Why, should a man want to be a plutocrat when at the end of fifty years, at the end of forty-nine years, he had to give back his property anyway? Why, a man wouldn't strive with, a man wouldn't oppress his fellowmen if he had enough to eat and a reasonably good place to sleep. That was all he wanted. He could afford to be charitable, because every fifty years the whole round began all over again. There was no chance of one generation impoverishing another. There was no chance of one generation saddling another with heavy debts. Nobody owned the land in fee simple. There was no chance of disinheriting anyone. God saw very carefully to that. That was God's communism, a great deal better than Lenin's. That was God's New Deal, saner, safer than our New Deal.

Further, the Lord made certain provisions about the harvesting of the land. For example, a man was not allowed to glean in the corners. He was supposed to make a round trip in the field. The crop in the corners were to be left for the poor. A man was not allowed to go twice over his field. He was not allowed to go twice over his orchard. He was not allowed to go twice over his vineyard. The second growth was left for the poor. I don't know much about farming, but I live in a farming country down there in Texas, and I know even in Texas, where as compared to what it was in Palestine, the soil is poor, there is an after crop. In Texas you go over a cotton field, or a wheat field, or a corn field. A few days, or a few weeks later, there is an after crop. The Jews were not allowed to touch that. It was by God's decree left over for the poor. There was no chance of anybody going hungry in a land that was so good, in a climate that was so salubrious, on farms that were so productive. There was plenty for the poor as well as for those who actually owned the land.

#### 3. God Gave The Jew a Lord

The third part of the Jewish heritage was that God gave them a Lord. He gave them the Lord Jesus Christ. It is written that the gospel was to be preached to the Jew first. It is written that Jesus Christ came to His own first. The Lord sent Him, the Messiah, the King, the Anointed, that He might lead the Jews to God first; that He might lead the Jews, His chosen people, into peace and prosperity, into spiritual holiness, into justification, into righteousness.

What did the Jews do with the law? What did they do with the land? What did they do with the Lord? They did exactly the same thing that the United States of America is doing with the law; exactly the same thing that the United States of America is doing with the land; exactly the same thing that the United States of America is doing with the Lord.

#### a. The Jew Defiled the Land

The first thing the Jews did was to defile the land. Instead of taking care of it properly, instead of handling it according to God's provisions, according to God's wisdom, according to God's planning, they followed their own schemings. They broke the Sabbatical year. They kept on reaping! They kept on plowing! They kept on plant-

#### 500 TRACTS

Send for samples. Hundreds have been saved through them. \$1.00 brings you 500. \$1.00 brings you the 160 page book, **REVEALED KNOWLEDGE**.

#### GALILEE TRACT SOCIETY

2851 N. Damen Avenue  
Chicago 18, Illinois



ing! They kept on harvesting year in and year out, without giving the land a chance to rest. The first thing you know the land lost its fertility, became dry and barren. The winds came sweeping off the top soil. The rock was exposed and that was the beginning of the end. Farm after farm, acre after acre, mile after mile were just wasted and were sent into sterility by this hoggish abuse, by this base ingratitude, by this selfishness, by this niggardliness, by the miserable desire of each Jew to make all he could in his own day and time.

The Jews disregarded the Jubilee year. They refused to return the land back to its original owners. Men became rich. They accumulated acres by hook or by crook. It seemed to make no difference. Men began to own great expanses of land. Those who worked on that land were sharecroppers, renters. Instead of living on the land as farmers, the Jews began to build large, congested cities. They had their slaves on the soil while they themselves drank, gambled, committed adultery, lived in idle luxury. You know in the United States of America as well as in every other country the same thing holds true. Russia is probably the only exception. When an infantile paralysis epidemic breaks out, when an influenza epidemic comes along, when any other kind of a disease plague sweeps in, it never starts out in the country. It always begins in the city, in the congested city. In the country, you work hard. You have fresh air, fresh milk, fresh vegetables. You have plenty of room to draw a deep breath. In the city you are enervated. In the city there is drunkenness, gambling, adultery, effeminacy, all sorts of debilitating habits. It is always the cities that are swept by the plagues. Palestine was no exception to that. If the Jews had stayed on the land, if they had lived like God wanted them to live, He would have kept His promises to them, the diseases of the Egyptians, the sickness of the rest of the world, would have never affected them or effected them but very little.

#### b. The Jew Defied the Law

The Jews defied the law. Not only did they defile the land, but they defied the law. They broke the Sabbath. They broke the seventh commandment. They broke the commandments about stealing, coveting, bearing false witness. They introduced idolatry, the idols of the peoples round about them. They defied the law exactly as the United States of America has done. Why, if the Jews would have spent their days and nights inventing idols, they still couldn't approximate and appreciate the idols that we have here in the United States of America. We have idols of fashion, idols of style, idols of sport. What do you think of a nation that will go hog-wild about a man like Frank Sinatra? Tell me, what do you think of a nation that will stand in line for hours to buy a package of Camels, or Lucky Strikes, or Old Gold, or whichever brand it is you smoke, some of you right here in this crowd. Boy, I always knew the human race was foolish, but I never realized it was as foolish as this, stand in line two blocks long and sometimes, in a pouring rain, waiting to buy their issue of cigarettes. Lord in Heaven help us! What do you think of a land, what do you think of the idolatry and the defiance of God's law of a land whose styles are set, not by the righteous, not by the moral, not by the decent, not by the clean, not by the honorable, not by the Christian and the Christ-like, but by the Hell-holes of Hollywood, by the denizens of those Hell-holes? We have defied the law just as the Jew has defied the law. We have introduced idols of every sort and description just as did the Jews.

#### c. The Jew Denied The Lord

The last thing the Jews did was

that they denied the Lord. They may not be entirely guilty of the cross. It was not a form of Jewish punishment. But nevertheless, they denied the Lord Jesus Christ. They turned their backs on Him. They still have their backs turned to Him. But remember, my friends that the great majority of the people in the United States of America are not Christians. They say by governmental statistics that seventy-three out of every hundred people in the United States of America do not belong to any evangelical church. Add to that number the people who do belong to evangelical churches who are not Christians, and it would not surprise me that in our own so-called Christian country eighty-five out of every hundred people are going to Hell. Why talk about the Jews denying the Lord. At least they didn't know He was the Messiah. At least they were not sure of it. At least the gospel had not been fully preached to them. But here, the great majority in America, if they were to be questioned, would definitely say, "Yes, I believe Jesus is the Christ, the Son of God." Yet that same great majority will have nothing to do with Him. So, when the Lord in mercy gave the Jews a law, a land and a Lord, they defied the law, they defiled the land, they denied the Lord.

#### II. The Hatred of the Jew

The second point we consider is the Hatred of the Jew. The Jew has been treated in different ways. At times, and in some places he has been exalted. For example, it is a toss up as to which was the greatest Prime Minister England ever had, whether Benjamin Disraeli, the Earl of Beaconsfield, a Jew, or William Ewart Gladstone, the Gentile, a gracious Christian. Beaconsfield gave England, gave Great Britain, gave Queen Victoria, India. To this day, the English will say that Beaconsfield, the Jew, put in the English crown its choicest jewel. England became, until America came into power, the greatest, the richest nation in the world, not because of the poor British Isles, but because of the inexhaustible wealth of India. The Jew Beaconsfield, was the one who brought India under the sway of the British Empire.

Thore Belisha was Minister of War in England just before this war started. At one time King Sigismund of Poland, made a Jewish Rabbi Emperor of Poland for twenty-four hours in order to honor the man as the chiefest among all Poland's citizenry. A few short years ago Galveston, Texas, that great city down there on the gulf, elected Rabbi Cohen, a man in the eighties, as the first citizen, the man who had made the greatest contribution to that metropolis. They say—he is not of my party, I am not of his politics—they say that next to Alexander Hamilton, the first treasurer of these United States, the greatest Secretary of the Treasury America ever had, is Henry Morgenthau, whom so many people curse, (I don't know enough to know whether they curse him properly or improperly). Economists, political statesmen, political economists say that Henry Morgenthau, next to Alexander Hamilton, is the greatest Secretary of the Treasury the United States of America has ever had.

In some places the Jew has been exalted. In other places the Jew has been caricatured, criticized, many times falsely. You know I learned a lesson when I was a soldier. I was a soldier in the Walter Reed Hospital in Washington, D. C., then in Fort Sill, Oklahoma. I would go down-

town. Civilians would drink, gamble, curse, tell dirty stories, reel around the streets. Nobody would say a word. Let a soldier get drunk, let a soldier be heard using abusive language, and everybody would say, "Well, there's that damn soldier." A soldier has got a uniform on. He sticks out like a sore thumb. It is the same way with a Jew. When he does any good, nobody says a word. But when he does bad, hail Columbia! A Gentile can lie, cheat, steal, do anything under the sun and it seems to be all right. Sure! They say the Jews are crooked. But most of the Jews are not.

Walk down State street here. Here is a Jew selling dry goods. Here is a Gentile in the same business. Walk into the Jew's store. He will sell you cotton swearing up and down it's wool. Walk into the Gentile store and he will sell you cotton. He won't even swear. He will just charge you for wool! What difference is there? It is six of one and half dozen of the other. But a Jew is in uniform. He is a Jew. He is supposed to be different from anybody else and everybody else. He is in uniform. He stands out from the crowd. Gentiles can almost do anything they want to. The Communists of the United States of America are led by Gentiles; Harry Bridges, Earl Browder, and some of the rest of them. Yet: "Oh, the Jews are all Communists." You listen to one man and he will say that the Jews own all the money in America. Another man will say the Jews are all Communists. In the name of common sense, pick out which one you want the Jew to be. He can't own all the money in the United States and be a Communist. Capitalists are too opposed to Communism. Make up your mind which you want the Jew to be, and he will try to accommodate you. He can't be both.

I was in a revival meeting in Dallas, Texas. I was holding services in the great Jewish neighborhood on the southside of that city. A crowd of Jews came ready to rotten-egg me. They were going to throw rotten eggs and rotten vegetables at me as I was preaching. I guess the Lord took care of me. In the course of my sermon I said something like this, —(that was at the time when certain folks were being sued for taxes, numbers of them, some of them thrown into prison.) — "If you can show me a single, really rich Jew who has been sued for taxes or thrown into prison for evasion of taxes, I will buy you the best suit in this town." The Jews began to applaud and must have dropped their missiles. That saved me from a very embarrassing situation. It is all true.

Always and everywhere the Jew has been castigated, has been whipped, has been pitilessly penalized. Do you know that in some of our great schools in America there is what is known as the numerus clausis, which means that only a certain percentage of Jews are allowed. When the Jews raised a hullabaloo, the schools apparently withdrew the offensive regulation. But still there is just a certain percentage of Jews allowed in some of the really great schools. They see to it that not too many Jews get into the schools. Now why? Why does the world hate the Jews?

#### 1. Because of His Peculiarity

The first reason is because the Jew is peculiar. He is different from anybody else. They say—I don't know enough about ornithology (I've been waiting all week to use that word. Boy, it's a good one, isn't it!)—I don't know enough about ornithology, that's bird-ology. I don't know enough about birds to be able to say whether it is so or not, but they say that if you take a home-raised canary and put it with a bunch of field birds, wild

birds, the other birds will try to kill the canary. They hate it.

Now the Jew is the canary among the nations. He is different. Don't laugh! That is true. He is different. A Dutch person comes to the United States of America. In little while, you call him an American. When a Swede comes to America, in a little while you call him an American. A German comes to America, and in a little while you call him an American. When a Scotsman comes to America, in a little while you call him an American. When a Jew comes to America, you call him an American Jew, an American Jew. He is different. It is God's will that it is that way. He has kept the Jew apart from the nations. God has a purpose for it. The Jew is peculiar. He has his own holidays. He has his own church. He has his own rituals and ceremonies. He has his own stores. He has his own customs like circumcision, confirmation, and so on. He has his own language. He won't intermarry with anybody else, and when he does, there is trouble, there is definite trouble. There is talk and criticism on the part of the Jews and the Gentiles. We are so constituted that we hate anybody who is different from us. In spite of ourselves, abhorrence rises in us at anybody who holds himself aloof from us. There is in us the idea that that person thinks he is "somebody come to town." As a matter of fact, the Jew does not think he is better than any other people or race. I was never taught that. My people didn't raise me that way. I am a Jew of Jews. My Rabbi never led me to believe that. No! On the other hand, the Jew is definitely of the conviction that there are good people in every race and nation.

#### 2. Because of His Prosperity

Secondly, the reason why the world hates the Jew is because he is prosperous. If a Jew were nobody, if he didn't have a cent, if he were a slave of slaves, if he were a porter of porters, why, nobody would pay any mind to him. But he is prosperous. He's got money. He runs big businesses in America. Another psychological reason is, and I wish I had time to develop this to give you a chance to ask questions—the Jew has built up a defense mechanism against the world. He is afraid of the world. He is afraid of the Gentiles. He is afraid of what will happen to him. When he gets a chance for freedom, he just blows off. He wants the biggest signs, the finest clothes, the fastest automobiles, the largest stores, the loudest parties. Do you know why? He's whistling in the dark walking through the cemetery peopled with his own ghosts.

There are folks who cannot stand prosperity in others. They try to pull down to their own level those striving ahead. The Jews have achieved a greater percentage of success than any other people. They lead in the professions, in medicine, in science, in music, in literature. They are some of the greatest lawyers of the land. At one time, two of them sat on the Supreme Court bench. One has been the adviser of four presidents. There are little-minded, small-hearted people who just cannot stand this. They snarl. They find fault. They

#### FREE GOSPEL TRACTS

To Soul-winners—I will send you free as many of either of the two-page, to-the-point gospel tracts named below as you can use prayerfully:

- (1) Where Will You Spend Eternity?
- (2) On Eternity's Morning.

M. H. DUNCAN

R. 5; Lubbock, Texas

#### SPECIAL PRICES

Write before you purchase Sound System, refrigerator, radio, or most anything, giving all data. All inquiries answered.

FORTUNE & CO.

Sperry, Oklahoma

bring up false accusations. They try to pull the Jew down from his pinnacle. It is a matter of jealousy, of psychological frustration.

#### 3. Because of the Punitive Justice of God for the Rejection of His Son

The third reason—I wish I didn't have to say this—why the Jew is hated, is not only because of his peculiarity, not only because of his prosperity, but because of the punitive justice of God upon him for his rejection of the Lord Jesus Christ. It is the punishment of his turning his back on the Son of God. Listen, they have an organization in the United States of America, Catholic, Protestant, Jew, established in order to stop anti-Semitism. Even though so-called Christian leaders are in on it, it is not of God. It is of the devil. Listen! What fellowship has a Pope-serving Catholic with a Pope-denying Protestant? What fellowship has a Christ-believing Protestant with a Christ-denying Jew? Tell me! If that is of God, I am deaf, dumb, and blind! It is going to do more harm than good. Oh, I have heard preachers, they have them in a certain church group, bragging about the fact that they have invited Jews, Jewish Rabbis to come to preach in their pulpits. If this be narrowness, if this be small-mindedness, I hope God keeps me that way. But no Christ-denying Jew or anybody else who does not believe in the Lord Jesus Christ will ever preach in my pulpit. Not in my pulpit! I don't care whether it is good-neighbor, bad neighbor or whatever it is! I'll go along with him in the Red Cross. Even then I will have my fingers crossed, because I don't know whether I am doing right or wrong. I will go along with him in the USO! I'll go along with him to petition the city to clear out the bad neighborhood, to close saloons. But when it comes to religion, I will stay by my lonesome, with my Lord and Saviour Jesus Christ, and with those who believe with me and like I do about Him. No, my friends, it is just not going to work.

#### III. The Hope of the Jew

##### 1. Not Legislation

I have told you about the heritage of the Jew, the hatred of the Jew. What is the hope of the Jew? What is the hope of the Jew? Well, certainly it is not legislation. The Jews had enough laws to protect them in Germany, to have taken care of everyone of them from now until Jesus came, but when Hitler arose into power, those laws were not even good scraps of paper. Legislation won't do it. We are barking up the wrong tree. We are wasting our time when we think that in the United States of America or anywhere else, we can legislate the Jews into a position of security. It just won't work.

##### 2. Not Segregation

What about segregation? Let's see. Let's take the Jews out of the United States. Let's send them to Africa. Let's send them to Asia. Let's send them to some Island. Let's take all the Jews out of the United States, all of the Jews. Let's take them out of the United States. We don't want the Jews in America. Take Hyman Appelmann from the pulpit. Take Max Reich from Moody Bible Institute. Take all of the Jews out of America. What would happen? Well, you would have 5 million less people in the United States than you have now. Wait a minute now! You would have to send at least a hundred thousand more Gentile boys into the

#### GOSPEL TENTS

Integral Steel Braced Canvas Tabernacles METAL SEAT ENDS

SMITH MFG. CO., DALTON, GA. Over 50 Years in Business

#### "Doing Service as Unto the Lord"

IS THE PRAYERFUL AIM OF

H. S. DUNLAP SONS

Realtors—"The Busy Office"

May we manage, sell, insure, appraise your real estate?

5554 Market St., Philadelphia 38, Pa.



United States armies. You hadn't thought of that, had you? Your taxes, your taxes, your taxes would go up one-fifth because by government report, the Jews pay one-fifth of the taxes in the United States of America.

What else would happen? I'll tell you. There would be no competition, and the prices would go sky-high. You take a town where there aren't any Jews and you have to pay extra for everything you buy. No, segregation won't work. You would have to close many of the hospitals. Many of you in this crowd have Jewish doctors, Jewish nurses, Jewish dentists. You would have to take all the invention such as Listerine, such as the Wassermann Test out of the hands of the medical authorities. Thousands would die because the Jewish inventions were not to be used inasmuch as we hate the Jews. No, segregation won't work.

### 3. Not Assimilation

What about assimilation? Let's turn to the Jew and say, "Appelman, Goldberg, Cohen, Greenberg, Goldstein, don't circumcise your boys anymore. Don't do it. Close your synagogues. Close your Hebrew Bible. Forget about your Day of Atonement. Forget about your Passover. You are not a Jew anymore. You have got to become a Gentile." But God doesn't want it that way. God intends for the Jews to stay a Jew until Jesus comes when they shall turn to Him as a nation. Besides that, just about the time the Jews were getting ready to be assimilated like many of them were in Germany, some Hitler would rise up and say, "If you've got a drop of Jew blood in your veins, you are a damned Jew. I'm going to kill you anyway." No, it won't work, will it?

### 4. Not Annihilation

What is the hope of the Jew? I'll tell you. There is just one hope, and that is annihilation. Let's kill them off. Let's shoot them down like a bunch of mad dogs. Would you do that? Would you be willing to do that to anybody? Will you understand me when I say that I prayed every day for Franklin Roosevelt, but that I prayed five times as often for Adolf Hitler or Schickelgruber, whatever you want to call him. Will you understand me when I say that I prayed for "Ike" Eisenhower, but I prayed five times as much for hangman Himmler. Will you understand me when I say right now, I call you to witness, I would have gladly given my life for Hitler's salvation. I will give my life for the salvation of the dirtiest Nazi whose hands are stained with my people's blood; I will give my life right now for his salvation. I don't want anybody to go to Hell. Will you say "Amen" to that, or are you shocked? (Audience—Amen.)

No, my friends, annihilation won't work. No, there is really one hope for the Jew, Scriptural hope, spiritual hope, God-hope, divine hope, eternal hope, and that is salvation, justification, regeneration through the Lord Jesus Christ. You want to kill the Jew? I'll tell you how to do it. Make a Christian out of him. When we are in Christ, there is neither Jew nor Gentile, but all are one in Christ Jesus. You want to destroy the Jew? Win him for Jesus. You want to destroy the Jew? Wash him in the blood of the Lamb. You want to solve the Jewish problem? Give him the Lord Jesus Christ. That is where we come in. That is our part. You say, "Preacher, it is hard." But we've got to do it just the same. What are we going to do?

### 5. Salvation, His Only Hope

Well, first of all, we have got to pray for the Jews, pray as we have never prayed for them before. Pray for the Jew. You know I didn't find out until after I had been a preacher a long while that there is something about the conversion of a Jew that just

seems to be different than the conversion of a Gentile. For example, just this year in Roosevelt High School in Los Angeles, on the East side, we had a meeting and had 566 conversions, actual conversions in the inquiry room. Listen. Among those 566 there were eight Jews. There were only three of us preachers who were Jews in the campaign. There was Gittel and Zimmerman and I. Gittel and Zimmerman had churches over there, missions. I was the evangelist. Listen. When Gentile leaders made the report of the revival to the Christian business men they said, "We had 566 conversions, and eight of them were Jews." My goodness, 558 didn't seem to bring as much joy to their hearts as the eight Jews! Don't ask me why it is. I don't know, unless it is that the Jews are just nearer to God's heart than any other people. Let's pray for them. God says, "Pray for the peace of Jerusalem." He didn't say, "Pray for the peace of New York," or "Pray for the peace of Chicago." He said, "Pray for the peace of Jerusalem."

Then, let's preach to them. Let's witness to them. Let's invite them to church, to these services, to every other service. You say, "Preacher, it is hard." I know it is hard. Let me ask you this question. Let me make you this proposition. How many of you in this congregation who have ever done personal work will say by your uplifted hand, "Preacher, it is getting next to impossible to get the unsaved to come to the house of God"? Will you raise your hand high. I want to see. I want to see those of you who have done personal work. Yes, most of us know how hard it is to win the unsaved Gentile. Well now, if it is hard to win them, I will tell you what let's do. It is hard to win them. They won't come to church. We are Christians. We are saved. It is hard to win them. They won't come. Let's let them go to Hell! You won't do that, will you? You will just pray harder, won't you? Why not give the Jew the same advantage? Why not give the Jew the same chance? As a matter of fact, I have learned a long time ago that the person to whom I owe the greatest debt is the person who is the hardest and the farthest away from Jesus.

Then let's pay for them, not only pray for them, not only preach to them, but let's pay for them. Let's pay for them with our tears. Let's pay for them with our testimony. Let's pay for them with our tithe. Let's pay for them with our offerings. Let's pay for them as we give of our means in order to promote revivals, in order to erect missions, in order to send witnesses to them. You can't take offerings among the Jews. They won't understand. Let's pay so that those whom God has called can go among them and witness to them, and win them to Christ. Listen, and I am through.

My parents live here in Chicago, Humboldt Park. We were in Russia. My daddy came to the United States of America a year and a half before mamma, my two brothers and I did. He established himself in Chicago and sent for us. I am the oldest child. There were three of us children, my brothers Morris, and Harry, and I. Three others were born in the United States, my brother Max, my sister Helen, then my baby brother, Issahr. But there was a little brother, the fourth one after me, by the name of Mendel who died in Russia, just barely past five. I can just remember him. He died of pneumonia.

My father wrote me a letter and said, "Son, you are the man of the family. You've got to take care of Mamma, and Morris, and Harry, and bring them safely to America. I watched Mamma like a hawk. Everywhere she would go, I would say, 'Where are you going? When are you going to be back?' Came the day for us

to leave. We piled our trunks and other baggage up into the wagon. We were going to drive to the station and go on by train. I lost Mamma. I thought I would go wild. I ran around that yard crying 'Mamma, Mamma, Mamma.' Grand-daddy got hold of me. 'I know where she is.' He took me by the hand. We went down the street. We came out to the end of it. There was the Jewish cemetery. We walked in there. There was Mamma stretched out on the grave of that little baby brother, clawing at the earth. We couldn't tear her away. Finally grand-daddy and I, by sheer force, had to pull her to the wagon. We went on board that train, then on board the boat. We spent twenty-one long days on the sea. We came to America, Castle-Garden, Ellis Island, immigration. My father came, of course, to get us. As my mother threw herself on his neck, they hugged and kissed each other. All she could think of was to sob out, 'Oh, Lozhe (my father's name is Eliezer Lazarus) what kind of a mother am I anyway, that I could leave our darling child back yonder in that cold Russian soil thousands of miles away from here.' You know why my mother carried on like that? Because she didn't know that God said, 'I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and whoso liveth and believeth in me shall never die.' She had no hope.

Listen. Last May, a year ago May, I was going from Cincinnati, Ohio, to Portland, Oregon; to get a Doctor's Degree, from a seminary out there. I stopped by home. I had time between planes, five hours, so I went home. Daddy and I talked for awhile, then Mamma and I—daddy had to go out somewhere. We sat down,

Mamma and I, on the couch side by side. I asked about this, that, and the other thing. I asked her where my baby brother was. I hadn't heard from him. He was in the army, and I hadn't heard from him. She said, 'Son, he's gone across. He is in France. I got a letter from him. I am praying for him all the time, but he may not come back.' She was struggling to keep her tears back so she could talk to me coherently. Then she said, 'Son, America has been good to the Appelmans. Daddy's always had work. He's made money. Your children have gotten a good education. I have had a fine home. America has been good to the Appelmans. And if an Appelman has to die, America has been good to us. Besides that, there are a lot of other mothers. Other mothers suffer. I am no better than they are. If Issahr has to die, well, it is just that way. But, son, there is one thing that hurts.'

I said, 'Mamma, what is it?' She said, 'Son, if he died in America, there would be a grave somewhere I could go to, and cry over, and put some flowers on. But if he dies in France, or in Europe, they may not send him back, and I may never even have his ashes to go to.' She started sobbing.

Oh, my God, what hopelessness! What darkness! What doom! How my heart ached! How hard I tried to tell mamma about the hope in Jesus, but, oh, pray for her, she would not listen. One baby in glory, two sons on the battlefield. No Christ! No hope!

Multiply that by the five million Jews there are in the United States of America, and I don't care what the Jews are, I don't care what they have done; if you have the love of God in your heart, you are going to pray for them, you are going to preach to them,

you are going to pay for them, you are going to try to win them for the Lord Jesus Christ, that they may have the hope of the resurrection, that together with us they may rejoice in the assurance of life everlasting. This revival is an opportunity for us to do something like that. Let us, each of us, dedicate ourselves to this extraordinarily holy task. Let us say to the Saviour, 'Oh, Lord, Thine own people are still in the darkness of death, in the slavery of sin. Use us, Master, to win them for Thyself.'

Oh, will you covenant with me to pray for the peace of Jerusalem? Will you covenant with me to preach Christ to the people of Israel? Will you covenant with me to pay for the proclamation of the gospel to Israel? Tell me that you will. Write me that you will. God will bless you for it. God will reward you for it.

Subscribe to  
The Sword of the  
Lord for your  
friends.

20th CENTURY RECORDINGS

1814 Crocker St., Des Moines 14, Iowa  
RECORDS FOR LASTING GIFTS

- Old Fashioned Revival Hour Quartet
- Einar Waermo
- Sol Hoopii
- Robt. Bowman and many other noted artists.



Write for Free Catalogue Today

## Now on Sale for the First Time THE HOME—Courtship, Marriage and Children

A Bible Manual of 22 Chapters by  
John R. Rice, D.D., Litt. D.

During 24 years of pastoral and evangelistic work, Dr. Rice has been confronted with troubled folk of both sexes and all ages, in private conversation, in letters by the score, and in forums, with questions on such subjects as courtship and petting, problems of child discipline, family altar, birth control, and other marriage problems. Finding almost no material written on such subjects from a Christian and Biblical viewpoint, Dr. Rice was greatly burdened to write this book, answering these and other questions. After much prayer, and years of preparation, he presents his latest book.

### The HOME: Courtship, Marriage and Children

Young people, engaged couples, young married people and older well established families may profit by the instruction of these chapters. Pastors and Christian workers will find it indispensable in counselling questioning youths. The book, as a wedding gift, will put many marriages on a firmer Christian basis.

This is a Christian guide showing the basis of a happy marriage and home. In the most delicate chapters of the book, there is nothing questionable, nothing unchaste or unchristian. Devoted and widely known pastors and other Christians, after careful examination, all insisted that these chapters be included since nowhere else could Christian people find in print reverent Bible teaching on the sacred duties and privileges of marriage and the home. Destined to change lives, to lead many to Christ, to cause thousands of people to start the family altar. READ OVER THE TABLE OF CONTENTS FOR DETAILS OF THE MATERIAL COVERED.

This book contains 381 pages, 22 long chapters. It is bound in bright red cloth, jacketed in green and black. Striking is an insert of four pages in the front of the book containing a marriage license, a family record, and a Madonna-like picture of Mrs. Rice and Baby Joy, who was born on their 16th wedding anniversary.

Because of the large quantity printed of the first edition it is on sale now at the low price of..... **\$2.00** Postpaid

Order from your book seller or from

**SWORD OF THE LORD  
PUBLISHERS**

214 West Wesley Street  
Wheaton, Illinois

### CONTENTS

1. Marriage and Home
2. Courtship and the Dangers of Petting
3. Principles of a Successful and Happy Marriage
4. Some Things That Should Delay Marriage
5. Some Should Not Marry
6. Man, God's Deputy, as Head of the Home
7. Wives to Be Subject to Husbands
8. Letter to a Young Husband
9. Normal Sex Life in Marriage
10. The Blessing of Children
11. Birth Control
12. Correction and Discipline of Children
13. "Honour Thy Father and Thy Mother"
14. Family Worship
15. Prayer in the Home
16. Teaching the Bible in the Home
17. Winning Children to Christ in the Home
18. Character Building in the Home
19. Home Cooperation with Church, School, and Community
20. Adultery, the Ruin of Marriage and Morals
21. Divorce, the Wreck of Marriage
22. Making Christ Head of the Home